THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

Christ's every act was the visible representation of the faith He preached, and around Him stood apostles who incarnated in their actions the faith they had accepted. Be you such, and you will conquer.—JOSEPH MAZZINI.

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DISCOURSE BY PRESIDENT JOSEPH F. SMITH.

DELIVERED IN FINSBURY TOWN HALL, LONDON, ON THE EVENING OF AUGUST 26TH, 1906.

(*Concluded from page 612.*)

I WANT to tell you that the man who has lived a profligate life, a life of wickedness, and who is finally condemned to death, or, even though he should not be condemned to death, such a one will find out that his belief on the name of Jessus Christ was only the first step, and that he will have to atone for his sins just as sure as the Lord Jesus Christ had to atone for the sins of the world. The man who commits a crime will have to answer for it; the guilty man will have to answer before the just God, the great Judge of the quick and the dead, for the crimes which he has committed, and he will have to make an atonement for them—if it is possible for an atonement to be made for them—before he can enter into the kingdom of heaven and receive an inheritance there. This is the truth. Now, if that little boy knows this principle, he can stand before you, my brothers and sisters, and say that he knows that that part of Mormonism is true. Suppose he knows only that, he knows that much; it is that much of the Gospel, and he can bear testimony to its truth with just as much consistency and just as much truth as I can, with my greater experience in the Gospel, bear testimony to the truth of other principles.

There are many people who still cling to the belief that little children, innocent babes, born into the world of sinful parents, if they die without having

been sprinkled—baptized they call it—will come under the condemnation of God and be damned. God only knows where people got authority to sprinkle and call it baptism. There is no authority within the inspired word of God for sprinkling or pouring. Paul tells us that baptism is burial with Christ in the watery grave. We must go down into the water and come forth again out of the water, as Christ was buried and came forth out of the grave; because baptism is like the burial and resurrection of the dead. As I have said, there are people who believe and teach that if a child, a new-born babe, dies without baptism, without having been sprinkled, he will be damned and go to hell. Now, the Book of Mormon teaches the direct opposite. That sacred record states that it is solemn mockery in the sight of God to baptize little children; that little children do not need repentance nor baptism; that baptism is unto repentance for the remission of sins; that little children are alive in Christ, even from the foundation of the world; if not so, God is a partial God, and a respecter of persons, for how many little children have died without baptism. Wherefore, if little children could not be saved without baptism, these must have gone to an endless hell. What an awful thought! But the Book of Mormon teaches that he who says that little children need baptism is in the gall of bitterness and in the bonds of iniquity; for he has neither faith, hope, nor charity; and that if he should be cut off with such a thought he would be damned. The Lord has told us in the Doctrine and Covenants that little children are not accountable for sins until they come to years of accountability; that they cannot believe nor repent, and therefore they will not be lost. If little children die before they are eight years of age they are redeemed by the blood of Christ, who was the Lamb slain before the foundation of the world. All children who die before reaching the years of accountability are redeemed through the atonement of Christ, and not one of them shall be lost. This is the Gospel; this is Jesus Christ's truth; it is the doctrine taught by the prophets and inspired men from Adam to Christ, and from Christ till this moment.

If you would be greatest among men, if you would obtain salvation in the kingdom of God, become like a little child—sinless, having implicit faith, confidence, and love, always depending upon the Lord. You who are grown, you who possess wealth, and who perhaps feel that you are not of necessity dependent upon God, having your hands full and your treasures full, if you desire salvation, become like little children, sinless, pure, and if ye become as such ye shall be exalted in the kingdom of God. Now, these are some of the things that the Gospel teaches, and they are the truth. There is no religion, there is no theology in all the world that can rise above truth or that is mightier than the truth. It is the truth that makes true theology, that makes true religion, and when you find a religion that is lacking in truth, there you find a form of godliness without the power thereof; but when you find the truth in religion, then you find virtue, and you find force and power. Truth will remain. Error will vanish; that which is untrue will be destroyed and will disappear; but the truth cannot be destroyed; the eternal years of God are hers, and no one can destroy the truth. So we want truth for our religion. Is it true that God the Father and Jesus Christ the Son came to the earth in the spring of the year 1820 and revealed themselves to the

Prophet Joseph Smith? Is that true? If it is you ought to know it, we ought to know it. Joseph declared that it was true. He suffered persecution all the days of his life on the earth because he declared it was true. He carried his life in his hands, so to speak, every moment of his life until he finally sacrificed it in Carthage Jail for the testimony that he bore. He said that he was like Paul of old. Paul saw a light and heard a voice and he knew that he had seen the light and heard the voice, and the voice spoke unto him and said, "Saul, Saul, why persecutest thou me?" And the voice told him what to do that the scales might fall from his eyes that he might see the truth and become a minister of life and salvation for Christ, whom he had been persecuting. Who could convince Paul to the contrary? He knew what the voice declared to him. He knew that he saw the light, and no power on earth could take that knowledge away from him. It was the same with Joseph Smith. He knew that the Father had spoken to him, and, pointing to the personage by his side, had declared: "This is my beloved Son, hear him." Joseph knew this, and he knew that the Beloved Son spoke to him and told him that he was to be chosen as an instrument in laying the foundation of the Church of God, that was never to be destroyed or given to another people; that the sects of the day had strayed from the straight and narrow path and were not walking acceptably before Him. Joseph never dreamed it. Joseph never discovered it until the Lord declared it unto him. I am not responsible for it; I am simply repeating what God said or what God revealed to the boy Joseph Smith, and all my experience in life has gone beyond a doubt to demonstrate the truth revealed by the Son of God to Joseph Smith. It was true, but Joseph was not responsible for it. Not only has he declared it, but you have the testimony of other witnesses in relation to it. They received a ministration from John the Baptist, who was sent to confer on them the Aaronic Prieshood, and who laid his hands upon their heads. Oliver Cowdery heard the voice of the Angel John; Oliver Cowdery, in connection with Joseph Smith, saw the Angel John; Oliver Cowdery felt the hands of the angel laid upon his head when he was conferring upon him and Joseph Smith the Aaronic Priesthood, and Oliver Cowdery stands an unimpeached witness, and his testimony is in force in the world the same as that of the Prophet Joseph Smith. They have left their testimonies on record here as to the divinity of the Book of Mormon; they declared that they saw an angel come down from the presence of God, that he turned over the leaves one by one, and they saw the engravings upon them, and the voice of God declared to them that the record had been translated by the gift and power of God. Now we have these witnesses, and we have eight other witnesses whom God raised up to be eye and ear witnesses to the divine authenticity of this book. They have left their testimony on record and I believe it. I do not believe that these men testified falsely concerning these things; they dared not. During all the years that they were separated from the Church they still clung to the truth of their testimony and still maintained, although they had weakened in the faith, that it was true.

"Oh, but," some will say, "we will not receive it, and we do not believe it." But I defy the world to say it isn't true. They cannot deny these testimonies because they do not know that they are not true. I know that these testimonies

are true; these boys know that they are true, and they can say, "I believe in this and I know that it is true." But, still more, the Lord Jesus Christ said, and it was one of the first principles laid down in the book of Doctrine and Covenants, that if we would do the will of the Father we would *know* of the doctrine that it was of God. Now, Joseph Smith laid down that doctrine the same as Jesus did, and there is a test by which men may know that the Gospel is true. It is the privilege of every man to know that it is the truth. Now, then, comes the final great test. Who shall say to me, "You do not know that the testimonies of these men are true. You believe it." Certainly I do; I believe it with all my soul. "But how do you know?" We heard a number of good illustrations of this this morning. It is hard to define to you that do not know; it is hard to explain to outsiders how I know the truth of these things; but I say to you in all sincerity and honesty of heart that I know that this work is true, because the Lord Almighty, through the power of His Spirit and its impressions upon my soul, has made me to feel it from the crown of my head to the soles of my feet. God has shown it to me and removed all doubt from my mind, and I accept it as I accept the fact that the sun shines at mid-day. As I look into the heavens and see the light of the sun I know that it is light; I know that the sun casts forth its light into the world. Who can make me deny it? No one.

One other point and I will conclude to-night. You cannot, no one can, destroy Mormonism or prove it to be false without destroying Christ and proving Him and His mission false. It cannot be done. Why? Because Mormonism is built upon the foundation of Jesus Christ. Mormonism embraces the whole of the truth of the Son of God as He taught it. He revealed it anew in this dispensation. He restored the Priesthood of God with its gifts and powers, and sent Peter, James and John to bestow the Melchisedek Priesthood, and John the Baptist to restore the Aaronic Priesthood, the keys of which he held, and which he still holds as the forerunner of Christ; and the day will come when the Son of Man shall return to the earth in His glory and power, not as a lamb to be slain, not to be crowned with thorns and crucified on a cross, but when He comes again He will come as the Master of the world, as the Maker of heaven and earth, and as the King of kings and the Lord of lords, and He will rule here, for the prophets have said it. Then God will destroy those who are not walking in His ways, for He has said that when that Prophet comes, even Christ, whosoever shall not confess Christ shall be destroyed. God bless you, my brethren and sisters. Do not be carried away by the foolish notions of the world. Do not worship anything but God, the Maker of heaven and earth. Remember your prayers morning and night. Thank the Lord for your food when you sit down to eat. Teach your little children how to pray; teach them to have faith in God and in the Lord Jesus Christ, who has redeemed little children from the fall and from sin until they reach the years of accountability and become accountable for their own acts.

The same principles that apply to the living apply also to the dead. "For for this cause," said the apostle, "was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." And so we are baptized for those that are

dead. The living cannot be made perfect without the dead, nor the dead be made perfect without the living. There has got to be a welding together and a joining together of parents and children and children and parents until the whole chain of God's family shall be welded together into one chain, and they shall all become the family of God and His Christ. The Lord revealed this doctrine to Joseph the Prophet; in fact, the Lord Almighty has revealed things that have been kept hid from the foundations of the world. He has revealed them now because now is the time that they should be revealed, and now we are commanded to build temples and to go into them and minister for the living and for the dead. Even the malefactors shall be looked after, and work shall be done for them and the doors will be opened unto them, that is if they repent. I want to say that there is no salvation without repentance; there is no forgiveness without repentance. God will not remit your sins and cleanse you from your sins unless you be worthy of a remission of them. God bless you, my brethren and sisters and my friends, and peace be unto you and yours. May you grow up fully aware of the great responsibilities that rest upon you as living souls.

Brother Grant has been appointed as the president of this mission, and all the presidents of the conferences and of the branches are under his direction; they are all subject to his counsel, and it is his right and his authority to instruct and counsel them, and I want you to hearken to his counsel. He is appointed here by proper authority. If you respect a man that the Lord has appointed to preside in that position, the Lord will respect you. If a man will not respect the authority of God he will never obtain the privilege of entering into the presence of God, for the house of the Lord is a house of order and not a house of confusion. These Elders who are preaching the Gospel to you, brothers and sisters, remember that they have good homes in Utah or elsewhere where they have come from. They have left their homes and labors and have come here in obedience to the call of the Priesthood, to sacrifice, so to speak, or better, to consecrate to the Lord, two or three or more of the years of their life for the salvation of your souls and of the souls of men generally. You ought to be charitable toward them. Some of them have been picked up and sent out without any preparation, and they need your sympathy; and you ought to be kind and charitable toward them. Now, boys, listen to what I tell you. Be kind to the Saints. Keep yourselves unspotted from the sins of the world. Remember you are here now on trial. God has you in His power and His hand is over you, and it is now the day for you to prove your integrity to the work. Keep yourselves clean and unspotted from the sins of the world and from secret vices, and from every abomination and every sin, and refuse to hearken to the tempter and to the insinuations of the evil one. I pray you to listen to my counsel in relation to these things. If a man commits a deadly sin upon his mission he cannot recover from it. I have never yet in all my experience of more than fifty years seen a man rise after having committed such sin. It hangs over him like a spell and he never grows, he never advances if he yields to that temptation; it sticks to him and dulls his ambition and his spirit and makes him useless. Now the Lord bless you. Amen.—Reported by Elders Ben C. Rich and Willard R. Smith.

THE INFIDEL ANSWERED.

SOME years since, a well-known minister of the Presbyterian Church delivered a series of discourses against Infidelity, in a town in Louisiana, on the Red river, some of the citizens of which were known to be sceptical.

A few days afterwards he took passage in a steamer ascending the Mississippi, and found on board several of the citizens of that town, among whom was a disciple of Tom Paine, noted as the ringleader of a band of Infidels. So soon as he discovered the minister, he commenced his horrid blasphemies; and when he perceived him reading at one of the tables, he proposed to his companions to go with him to the opposite side of the table and listen to some stories that he had to tell upon religion and religious men, which he said would annoy the old preacher. Quite a number, prompted by curiosity, gathered around him to listen to his vulgar stories and anecdotes, all of which were pointed against the Bible and its ministers.

The preacher did not raise his eyes from the book which he was reading, nor appear to be in the least disconcerted by the presence of the rabble. At length the Infidel walked up to him, and rudely slapping him on the shoulder, said: "Old fellow, what do you think of these things?"

He calmly pointed out of the door, and said: "Do you see that beautiful landscape spread out in such quiet loveliness before you?"

"Yes."

"It has a variety of flowers, plants, and shrubs, that are calculated to fill the beholder with delight."

"Yes."

"Well, if you were to send out a dove, he would pass over that scene, and see in it all that was beautiful and lovely, and delight himself in gazing at and admiring it; but if you were to send out a buzzard over precisely the same scene, he would see in it nothing to fix his attention, unless he could find some rotten carcass that would be loathsome to all other animals. He would alight and gloat upon it with exquisite pleasure."

"Do you mean to compare me to a buzzard, sir?" said the Infidel, coloring very deeply.

"I made no allusion to you, sir," said the minister very quietly. The Infidel walked off in confusion, and went by the name of "The Buzzard" during the remainder of the passage.

Spiritual Beauty-Culture.—Every woman should know in this enlightened age that true beauty—beauty that will bear daily inspection—is born from the individual character that is formed day by day. One may be born with perfect features, beautiful eyes and a handsome form, but if the spirit does not manifest beautiful thoughts and acts through that form, it will never look lovely, except from a long distance; near acquaintance will make it show unloveliness. Cosmetics, facial massage, physical culture, will not make one beautiful, if that which animates the body manifests ugliness. Women resort to all these means, expecting that it will make them beautiful, but if the character is unlovely they can accomplish nothing.—LUCY A. MALLORY.

HEALED BY THE PRAYER OF FAITH.

The following communication was sent us by a faithful member of the Church, Sister Cook, who resides at 10 Berry Road, Saltley, near Birmingham, England. It shows that the Lord is not slack concerning the promise which He made to His servants in these last days—that He would confirm their words with signs and wonders. Sister Cook writes:

"I have been a member of the Church of Jesus Christ of Latter-day Saints for almost thirty years, and have received many blessings since I yielded obedience to the Gospel. I know that the Gospel preached by the Latter-day Saints is true; I know that it is, as it were, a good tree, and that the fruit thereof is delicious to the taste. I know that the gifts and blessings of the Gospel are in the Church to-day, as they were formerly; I know that the Lord gives dreams and interpretations to His children, and that the sick are healed through the power of God made manifest through His servants. I am going to tell you, in my feeble way, of a great blessing which I received from the Lord, and for which I am very grateful. I have been a sufferer from asthma for many years. One Friday, in the month of July, last year, I was attacked with a terrible pain in my throat. My throat had never troubled me before. As night came on the pain became more severe, and I was very ill. Brother and Sister Ford, who live next door, offered up prayers to the Lord in my behalf, as did also good, old Sister Savage; but with all, it was feared that I would not live till the morning. My husband sent for the Elders to come and administer to me. About that time two Elders might have been seen coming down Dudley Road. They were Elders Noble and Holbrook of the Birmingham conference. They were going to see a man who had promised to shew them how we make bread in England. But on calling at the man's place they were told that he was not at home. They walked on till about half-way of the tram terminus, when President Noble, turning to Elder Holbrook, said, 'We will take this car.' 'But,' said Brother Holbrook, 'we have walked half-way.' 'No matter,' replied President Noble, 'We will take this car.' When they had reached the terminus Brother Holbrook said to his companion, 'Where are you going?' 'I am going to Saltley,' answered President Noble; 'I do not know for what purpose, but I feel impressed to go there.' When the two Elders were nearing the next tram, to go to Saltley, they saw my daughter coming from that direction. They went up to her and asked her where she was going. 'Oh, I am so glad that I have met you,' she replied, 'for I was on my way to get you to come and administer to my mother; she is very ill.' Well, they came and administered to me, and as soon as their hands were placed on my head, and they began to pray for me, the pain in my throat became easy, and before they had reached the foot of the stairs I coughed up two lumps of matter, and I immediately felt better. On the following Sunday I attended a district meeting. My heart is full of gratitude to the Lord for His blessings to me; and I pray that He may continue to bless His Saints and His holy Priesthood wherever they may be."

You have not fulfilled every duty unless you have fulfilled that of being cheerful and pleasant.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, SEPTEMBER 27. 1906.

EDITORIAL

A PLEA FOR REVISION OF THE PRAYER BOOK.

High ecclesiastics of the Church of England have come to the conclusion that it is about time for that organization to revise its Book of Common Prayer. At a conference of the Bangor Diocesan held in Pwllheld, North Wales, on Thursday last, the Right Rev. Watkin Herbert Williams, Presiding Bishop, stated that the church is at present in troublous waters. He believed that the time had come for a complete revision of the Prayer Book, such as took place in the reign of Charles II. For a space of two hundred and fifty years the Prayer Book had remained unaltered, and yet during that period what changes had taken place in the political, social, and religious life of the nation, so that one could not use the Prayer Book without coming face to face with certain directions or expressions which were out of date, and one might be pardoned if one asked whether the opportunity has not arisen for doing afresh, in all reverence and care, and yet with courage, what was done in the time of Charles II., in order to bring the Prayer Book more in conformity with the spiritual needs of the people. The risk, he knew, would be very great; but was not this a case of greatly dare, because the boldest course had often proved to be the safest in the end.

We are of the opinion—and we know that many members of the Church of England are of the same opinion—that the time has come when the Prayer Book should not alone be revised but discarded altogether. Sensible people, people who think for themselves, have become tired of the old, stereotyped prayers which have been mumbled Sabbath after Sabbath in the churches for the past two hundred and fifty years. The writer was compelled to listen to them for years, when he was a child, and even then his soul abhorred the "dead forms" which the clergy offered up in the name of prayers. We believe we are safe in saying that the cold, lifeless, spiritless prayers repeated week after week in the services of the Church of England have driven more people from that church than all the other causes combined. The church would have saved a great deal of money, and the communicants would have derived equally as much benefit, had she dispensed long ago with her high-priced clergy and installed phonographs in their stead. There is certainly as much life and spirit in a good phonograph as there is in ninety per cent of the "divines" of the present day. If the preacher were in possession of the Spirit of God, the spirit of prayer, if that Divine Spirit were in his heart, he would not feel the necessity of having a book of printed prayers.

In justice to the Church of England it should be stated that she has never laid claim to being a Divinely-established organization; she has made no higher claim than to having been "by law established;" she has never professed to have had a revelation from God; on the contrary, her ministers have maintained that all revelation ceased with the apostles, and that the only revelations which the Lord ever gave to His children are those which are found in the Bible. Without the inspiration of Jehovah, without the revelations of the Most High to guide her, is it any wonder that the Church of England should find herself in troublous waters, and feel the necessity of revising her Prayer Book to suit the spiritual needs of the people. A revised version of the Prayer Book may suffice for a season, but this "by law established church," and all other similar man-made organizations, will find out that the people will not always be satisfied with a form of godliness without the power thereof. The creeds invented by uninspired men satisfied the people while they knew no better; but the Gospel of Jesus Christ has been restored to the earth in these latter-days, and just as surely as the electric globe has supplanted the tallow candle, so surely will the Gospel of the Son of God supplant the doctrines of men and bring into the glorious light of truth many of those who have sat for years in spiritual darkness.

W. A. M.

At the Church Congress, held in Barrow on Tuesday last, the Bishop of Carlisle, in the course of his presidential address, said: "The ruins of Furness Abbey are very beautiful. They quicken both tender and indignant memories. They are at once a deep delight and a terrible reproach. They tell of saintly builders who wrought not for the praise of men, but for the greater glory of God. But they tell also of successors who knew not the day of their visitation; who put their trust too much in the backward time, in artistic services and magnifical shrines, who turned a deaf ear to the voices of God resounding from the world around them, and tarried in their carnal traditions till the opportunity of spiritual reform was gone and the crash of destruction fell. To me it seems that our Church of England is in similar danger now. It is in danger of going too near to the middle ages, yet not near enough to the Christ. It is in danger, too, of falling behind the times; and, in consequence, of being forsaken by the people. The most solemn fact I know about the Church of England to-day is that so small a proportion of the whole population, and a still smaller proportion of the male population, attends her public services. We condemn the indifference of the people; but our condemnation is unjust if we condone the shortcomings of the church. And one of these shortcomings is that the world is too much in the church and the church too little in the world. No true church will ever be of the world; yet will it always be, and be felt to be, in the world. Moreover, no healthy church will cling too closely to its past. Its healthiness will be manifested by its power of adapting its past to its present, and making its present a preparation for its future. Almost every age is to some extent an age of transition from a waning past to a waxing future; and a living Church must be the contemporary of each successive age.

WAS JOSEPH SMITH SENT OF GOD?

BY THE LATE APOSTLE ORSON PRATT.

(*Concluded from page 622.*)

TENTH. There are many thousands of living witnesses who testify that God has revealed unto them the truth of the Book of Mormon, by dreams, by visions, by the revelations of the Holy Ghost, by the ministering of angles, and by his own voice. Now, if Mr. Smith is an impostor, all these witnesses must be impostors also. Perhaps it may be said that these witnesses are not impostors, but are deceived themselves. But, we ask, can any man testify that he knows a false doctrine to be true, and still not be an impostor? Men frequently are deceived when they testify their opinions, but never deceived when they testify they have a knowledge. Such must either be impostors, or else their doctrine must be true. Now, would it not be marvelously strange, indeed, if even three or four men who were entirely disconnected, being strangers to each other, should all undertake to deceive mankind by testifying that an angel of God had descended before them, or that an heavenly vision had been shown to them, or that God had in some other marvelous way manifested to them the divine authenticity of the Book of Mormon? If the testimony of three or four impostors would appear marvelous, how infinitely more marvelous would appear the testimony of tens of thousands of impostors in different countries, widely separated from each other, and who never saw each others faces, and yet all endeavoring to palm upon the world the same great imposition! If many thousands of witnesses do testify boldly, with words of soberness, that God has revealed to them that this is His Church or kingdom that was to be set up in the last days, then we have an overwhelming flood of collateral evidences to establish the divine mission of Joseph Smith.

Eleventh. The miracles wrought by Joseph Smith are evidences of no small moment to establish his divine authority. In the name of the Lord he cast out devils, healed the sick, spoke with new tongues, interpreted ancient languages, and predicted future events. Many of these miracles were wrought before numerous multitudes of both believers and unbelievers, and upon persons not connected with our Church. And again, the numerous miracles wrought through the instrumentality of thousands of the officers and members of this Church, are additional evidences that the man who was instrumental in founding the Church must have been sent of God. The thousands of sick that have been miraculously healed in all parts of the world where this Gospel is preached give forth a strong and almost irresistible testimony that Mr. Smith's authority is from heaven. Although the great marjority of mankind consider miracles to be an infallible evidence in favor of the divine authority of the one who performs them, yet we do most distinctly dissent from this idea. If miracles be admitted as an infallible evidence, then all that have ever wrought miracles must have been sent of God. The magicians of Egypt wrought some splendid miracles before that nation; they created serpents and frogs, and turned rivers of water into blood. If miraculous evidence

is infallible, the Egyptians were bound to receive the contradictory messages of both Moses and the magicians as of divine authority. According to this idea, the witch of Ednor must have established her divine mission beyond all controversy by calling forth a dead man from the grave in the presence of Saul, king of Israel. A certain wicked power described by John (Rev. xiii chap.) was to do "great wonders" and "miracles" and cause "fire to come down from heaven on the earth in the sight of man." If miracles are infallible evidences, surely no one should reject the divine authority of John's beast. Again (in Rev. xvi. chap.) John "saw three unclean spirits like frogs," which he expressly says, "are the spirits of devils working miracles, which go forth unto the kings of the earth, and of the whole world to gather them to the battle of the great day of God Almighty." The learned divines and clergy of the nineteenth century boldly declare that "miracles are an infallible evidence of the divine mission of the one who performs them." If so, who can blame "the kings of the earth," and these learned divines, and all their followers for embracing the message of these divinely inspired devils? For according to their argument, they should in no wise reject them, for they prove their mission by evidences which they say are infallible. We shall expect in a few years to see an innumerable host of sectarian ministers, as well as kings, taking up their line of march for the great valley of "Armageddon," near Jerusalem, and thus prove by their works that they do really believe in the infallibility of miraculous evidence. Devils can work miracles as well as God, and as they have already persuaded the religious world that miracles are infallible evidence of divine authority, they will not have much difficulty among the followers of modern Christianity in establishing the divinity of their missions. But the Latter-day Saints do not believe in the infallibility of miraculous evidence. We believe that miraculous gifts are absolutely necessary in the Church of Christ, without which it cannot exist on the earth. Miracles, when taken in connection with a pure, holy, and perfect doctrine, reasonable and scriptural, is a very strong collateral evidence in favor of that doctrine, and of the divine authority of those who preach it. But abstract miracles alone, unconnected with other evidences, instead of being infallible proofs are no proofs at all: they are as likely to be false as true. So baptism for the remission of sins is essential in the Church of Christ, and when taken in connection with all other points of doctrine embraced in the Gospel, is a presumptive evidence for the divine authority of the person who preaches it. But baptism for the remission of sins, unconnected with other parts of the doctrine of Christ, would be no evidence either for or against the divine authority of any man. The many thousands of miracles wrought in His Church, being connected as they are with an infallible doctrine, and with a vast number of other proofs, have carried an almost irresistible conviction to the minds of vast multitudes, who have, in consequence, yielded obedience to the message, and become in their turn the happy recipients of the same power of God, by which they themselves can also heal the sick and work by faith in the name of the Lord; thus demonstrating to themselves the truth of the Savior's promise, viz:—that certain miraculous signs should follow them that believe.—(See Mark, chap. xvi.)

There is one thing connected with Joseph Smith's message which will at

once prove him to be an impostor or else a true prophet. It is a certain promise contained in a revelation which was given through him to the apostles of the Church in the year 1832. It reads as follows: "Go ye into all the world, and whatsoever place ye cannot go into ye shall send, that the testimony may go from you into all the world unto every creature. And as I said unto mine apostles, even so I say unto you, for you are mine apostles, even God's high priests; ye are they whom my Father hath given me—ye are my friends; therefore, as I said unto mine apostles, I say unto you again, that every soul who believeth on your words, and is baptized by water for the remission of sins, shall receive the Holy Ghost. And these signs shall follow them that believe. In my name they shall do many wonderful works; in my name they shall cast out devils; in my name they shall heal the sick; in my name they shall open the eyes of the blind, and unstop the ears of the deaf; and the tongue of the dumb shall speak; and if any man shall administer poison unto them, it shall not hurt them; and the poison of the serpent shall not have power to harm them. . . . Verily, verily, I say unto you, they who believe not on your words, and are not baptized in water in my name, for the remission of their sins, that they may receive the Holy Ghost, shall be damned, and shall not come into my Father's kingdom, where my Father and I am. And this revelation unto you, and commandment, is in force from this very hour upon all the world." (Doc. and Cov. page 86) Here, then, this great modern prophet has presented himself before the whole world with a bold unequivocal promise to every soul who would believe on his message—a promise, too, that no impostor would dare to make with the most distant hope of success. An impostor might, indeed, make such a promise to his followers, but they would never realize a fulfillment of it. If these miraculous signs have not followed according to the above promise, then the tens of thousands who have complied with the conditions would know Joseph Smith to be an impostor, and with one accord would turn away, and that would be the end of the imposition. But the very fact that vast multitudes are annually being added to the Church, and continue therein year after year, is a demonstrative evidence that the promise is fulfilled—that the Holy Ghost is given, and the miraculous signs also. Dare any other societies in all the world make such a promise unto the believers in their respective systems? No, they dare not; they know full well that it would be the speedy downfall and utter overthrow of their vain, unauthorized, and powerless religions. O, what a wide and marked difference between the religion of Joseph Smith and that of Protestant and Catholic religion—between his authority and that of sectarian divines! The one promises all the miraculous gifts of the Holy Ghost to his followers, the other is as powerless as the dry stubble prepared for the burning. While the followers of this great prophet cast out devils, speak with new tongues, heal the sick, open the eyes of the blind, cause the lame to walk, obtain heavenly visions, and converse with angels, the followers of those unauthorized, deluded, and crafty sects not only deny these great and glorious gifts, or impute them in these days to the power of the devil, but they grasp the sword, and fire-arms, and deadly weapons, to kill off the Saints, and drive them from the face of what they call civilized society. While the one class are suffering martyrdom by scores for their testimony,

the other class are rolling in all the luxuries and splendors of great Babylon, with fat salaries of from ten to twenty and twenty-seven thousand pounds sterling per annum.

As we have briefly examined into the nature of the evidences in favor of Joseph Smith's divine mission, it may be well at the close of this number to give a short summary of the proofs and arguments contained in the foregoing.

1. Joseph Smith's doctrine is reasonable, scriptural, perfect, and infallible in all its precepts, commands, ordinances, promises, blessings and gifts. In his organization of the Church, no officer mentioned in the new Testament organization is omitted. Inspired apostles and prophets are considered as necessary as pastors, teachers, or any other officer.

2. Joseph Smith's account of the restoration of the Gospel by an angel—of his taking out of the ground the sacred records of the tribe of Joseph—of their subsequent translation by the gift of God—and of the great western continent's being given to a remnant of Joseph, where they have grown into a multitude of nations, are all events clearly predicted by the ancient Jewish apostles and prophets, together with the minute circumstance connected therewith. The times and seasons in which these events should transpire, and the purposes which they should accomplish are also all plainly foretold. Joseph Smith presents the world with the fulfillment at the predicted time—in the predicted manner—and for the predicted purpose as anciently specified.

3. Joseph Smith incorporates in his mission the gathering of the Saints out of Babylon, and every other predicted event that was to characterize the great preparatory dispensation for the second advent of our Lord.

4. The revelation in the Book of Mormon, pointing out the location of many ancient cities, the ruins of which were subsequently discovered by Catherwood and Stephens—the direct and palpable fulfillment of many of the prophecies of Joseph Smith, which no human sagacity could have foreseen, all natural appearances and circumstances being entirely against their expected fulfillment—the raising up of numerous other witnesses who also testify to the ministering of angels and the manifestations of the power of God confirmatory of this message—the performance of many splendid miracles by Mr. Smith and his followers, and the bold unequivocal promise of the miraculous gifts to all who should believe and embrace this message, are all evidences such as no impostor ever has given, or ever can give. They are evidences such as will prove the salvation of every creature that receives the message, and the damnation of every soul who rejects it.

Admiral Capps, in an address to a temperance society, told how drink had once caused the downfall of a brave soldier. In the course of the sad story, he said: "Sometimes, after a debauch, the man would be repentant, humble. He would promise his wife to do better. But, alas! the years taught her the barrenness of all such promises. And one night when he was getting to be an old man—a prematurely old man, thin limbed, stoop-shouldered, with red-rimmed eyes—he said to his wife sadly: 'You're a clever woman, Jenny; a courageous, active, good woman. You should have married a better man than I am, dear.' She looked at him and, thinking of what he once had been, she answered in a quiet voice: 'I did James.'"

FROM THE MISSION FIELD.

Departures.—On Friday, September 28, 1906, the following missionaries sailed for Boston per s.s. *Republic*: From Great Britain—William S. Bennett, Joshua Mackay, Judson A. Tolman. From Scandinavia—Emil Christopherson. From Sweden—Carl O. Johnson. From Switzerland and Germany—Edward H. Anderson, Jr., Julius Gertsch. With the Elders were twenty-five passengers emigrating and returning to Utah points. Elder Carl O. Johnson had charge of the company.

Baptisms.—Elder James H. Gilbert, writing from Leicester, says: "I am pleased to report two more baptisms in the Nottingham conference. The ordinance was performed in the Bath Lane Baths, Leicester, on Saturday, September 29th, Elder Wellington Lee Hall officiating. There was a large attendance of Saints and investigators present. We have received applications for baptism from three converts who were unable to attend our last baptismal service. Our hall meetings are well attended by Saints and friends. The members of the Church are faithfully observing the law of tithing, and they are rejoicing in the blessings of the Lord."

Baptisms and District Meetings in Birmingham.—Elder William A. Noble writes: "Sunday, September 30th, will long be remembered by the Saints of the Birmingham branch. Sunday school was held at 11 a.m., after which a baptismal service was held in the Turkish Baths, High Street, Birmingham, when fourteen souls were added to the Church. Elders Alexander Lindsay and Samuel H. Blake officiated. Confirmations took place at 3 p.m. in the Assembly Hall, Handsworth. Two district meetings of the Birmingham branch were held at 3 and 6:30 p.m. They were well attended by Saints and friends. The different officers reported their organizations in a prosperous condition."

District Meetings.—Two district meetings were held in the Ipswich branch of the Norwich conference on September 16th. President Henry A. Grover, Hugh B. Brown, clerk of the conference, and four traveling Elders were present. There was a good attendance of Saints and investigators at both meetings. President Grover and the traveling Elders imparted much good instruction to those present, and treated on the principles of the Gospel. A priesthood meeting was held in the afternoon, when two of the local brethren were ordained to the Aaronic Priesthood. President Grover expressed his pleasure at finding the branch in such a good condition, and exhorted the Saints and Elders to discharge their duties faithfully.

Ten Persons Added to the Church at Darlington.—Elder Vincent F. Wootton writes: "I take pleasure in reporting a baptismal service held in the Darlington branch of the Newcastle conference, on Sunday, September 23, when ten honest and God-fearing persons were added to the Church of Christ. Elders Jacob G. Riches and William G. Ainscough performed the ordinance. The confirmation took place at a spirited testimony meeting held in the hall. Some of the seed from which this fruitful tree has sprung was sown in the

heart of one of the members of a family while he was working at his trade as a boiler-makər in South Africa. A member of the Church there took occasion to mention the Gospel to a young man, and it made a lasting impresslon on his mind. On his return home he accepted the principles of life and salvation, and since that time has been working, in connection with the Elders, with his relatives. Yesterday he had the joy of seeing his father, mother, two brothers, a cousin and a near friend, together with other converts, led into the waters of baptism."

Progress of the Work in Sunderland.—Elder William White, Jr., writing from Sunderland on the 28th ult., says: "The Saints here are feeling well in the Gospel, and every one is working hard for the advancement of the work. We have a number who are earnestly investigating our doctrines. Our meetings are spirited and well attended. We have from seven to ten visitors out every Sunday evening. On the streets we have made many friends, who defend us whenever we are opposed. We have also the protection of the police in our street work. We hope that with the approach of winter we may have still greater success in our indoor meetings. On Wednesday the 26th, we held a farewell social in honor of Sister Preston and family who leave for Utah on the 28th. A very enjoyable time was spent. We were favored on that occasion with the presence of one of the reporters of the *Daily Echo*, who gave a lengthy and fair report of our entertainment. We believe that it will be productive of good.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

Lesson for October 14, 1906.

29. The Sacrament.

1. Instituted by the Savior. Matt. 26: 27-29; Mark 14: 22-25; I Cor. 11: 23-26; III Nephi 18: 1-12; 20: 1-8.

2. How administered. Moroni 4: 1-3; 5: 1, 2; Doc. and Cov. 20: 76-79.

3. Must be administered by authority. III Nephi 18: 5; Moroni 4: 1; Doc. and Cov. 20: 76-79.

4. In remembrance of the Savior's atoning sacrifice. Luke 22: 19, 20; I Corinthians 11: 24-26; III Nephi 18: 10-12; Moroni 4: 3; 5: 2; 6: 6; Doc. and Cov. 20: 77-79.

5. A covenant of obedience. III Nephi 18: 11; Moroni 4: 3; Doc. and Cov. 20: 77.

6. Blessing obtained through the sacrament. John 6: 47-58; III Nephi 20: 8, 9.

7. Must not be partaken unworthily. I Cor. 11; 27, 31; III Nephi 18: 28-30; Mormon 9: 29; Doc. and Cov. 20: 68; 46: 4.

8. Sacrament meetings. Acts 2: 46; 20: 7; Moroni 6: 6; Doc. and Cov. 20: 75; 46: 4, 5.

THE BAD LITTLE BOY.

The bad little boy has gone to sleep,
  One hand still shut in a stubborn fist,
As though in his dreams he would boldly keep
  Himself in position to resist.
The bad little boy throughout the day
  Has broken the home rules, one by one,
Has found for his feet the forbidden way,
  Has left no disturbing thing undone.

The bad little boy—his face is calm,
  Save that a faint smile is clinging there;
And now a forgiving, gentle palm
  Smooths all of the tangles from his hair;
And now he is lifted into place
  By arms unfelt in his slumbers deep;
And nothing but good shows in his face—
  The bad little boy has gone to sleep.

O, all of his pranks and vexing ways
  And all of his mischief is forgot
When down through the vale of dreams he strays.
  And all the reproof that once was hot
Dies out with a sigh that swells the heart
  When softly we bend over him and kiss
His cheek—and we swiftly thrust apart
  His deeds of the day, when he sleeps like this.

So, may it not be, when you and I
  As bad little boys lie down in sleep,
The angel that marks our deeds on high
  May come on the wings of gentle sweep
And bend over us with a patient sigh,
  When all of our blind rebellions cease—
And whisper to such as are you and I:
  "Your day is forgiven you; sleep in peace?"

CONTENTS:

Discourse by President Joseph F. Smith 625
The Infidel Answered 630
Healed by the Prayer of Faith ... 631
Editorial:
A Plea for Revision of the Prayer Book 632
Editorial Note 633
Was Joseph Smith Sent of God? ... 634
From the Mission Field... 638
Sunday School Lesson for Theological Department 639
Poetry: The Bad Little Boy 640

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